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deserves greater attention than he has received, that through him a better understanding can be gained of the better side, the purer and deeper motive, of the Donatist movement, especially in its beginnings. I may also add that in the rewriting of its history, for which such studies as those before us are preparative, the line of investigation pursued by Mr. Hahn in his essay on "The Extinction of the Christian Churches in North Africa" will be found of special importance. Tyconius opens to us the nobler motives of Donatism. The racial and social characteristics of the Berbers and their political relations to the Roman dominion explain much that is darkest and most repulsive in its development.

EGBERT C. SMYTH.

ANDOVER THEOLOGICAL SEMINARY.

A HISTORY OF THE CHURCH OF SCOTLAND FROM THE EARLIEST TIMES DOWN TO THE PRESENT DAY. By JOHN MACPHERSON. Paisley and London: Gardner, 1901. Pp. viii + 458. 7s. 6d.

THERE is nothing prosaic about the church history of Scotland. Intense vigor and energy of action have always characterized the religion of that country. In early times the missionary zeal and activity of Columba and his disciples were something phenomenal. The period of the Culdees, extending from the seventh to the twelfth century, is shrouded in darkness, but the succeeding Romanizing period, inaugurated by Queen Margaret and King David, is full of event and movement. The period of the Reformation brings to the front such intense spirits as Hamilton, Wishart and Knox, Beaton, Mary of Guise and Mary queen of Scots. The Stuart period sees Scotch Presbyterianism and English Episcopacy in hot and bloody conflict, connected with which are "Black Acts," "Articles of Perth," St. Giles tumults, solemn leagues and covenants, civil wars, and the horrible cruelties of Turner, Dalziel, and Claverhouse. Succeeding the fall of the Stuarts and the permanent establishment of Presbyterianism there comes that long period in which internal dissensions and open ruptures and secessions play so lively a part. Through all her history dulness is the last sin that can be laid to the charge of the Scottish church.

The man who writes this history has a magnificent opportunity to infuse a present spirit and vigor into the struggles, the reverses, and the triumphs of this militant host of God's elect, but not yet has the Scotch church found the historian with something of the force and fire of

Carlyle to mold into living shape the material at his disposal. The work under review is an accurate, painstaking, straightforward narrative, never impassioned, and sometimes wearisome. The reader cannot help feeling that this methodical, matter-of-fact way of describing the soul-stirring scenes of Scottish history is ill-suited to the theme. The defect is to be attributed in part to the author's ill-advised distribution of his matter. If, instead of following the chronological, annalistic method, he had grouped the material around significant and determinative events, somewhat in the manner of Green's *Short History*, the merit of proportion, emphasis, and animation would have been less difficult to realize. Then, again, in a minor way, this defect, with its consequent ill effects, obtrudes itself whenever a new character is introduced, for in almost every instance a biographical sketch immediately follows, which breaks the continuity, brings in a distracting digression, and checks and weakens the reader's interest.

Regretting that an antiquated method robs these pages of that perspective, color, and glow which ought to characterize a church history of Scotland, we nevertheless welcome this volume as an orderly and trustworthy account of ecclesiastical affairs. The thought is expressed in clear narrative prose, with little variety in style. The temper of the partisan and advocate is nowhere manifest. In connection with each chapter the original and secondary sources are indicated. The account reaches down to the present day, describing the most recent ecclesiastical developments and religious movements, including the union of the Free Church and the United Presbyterian in the United Free Church of Scotland.

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ZAUBERWAHN, INQUISITION UND HEXENPROCESS IM MITTELALTER
UND DIE ENTSTEHUNG DER GROSSEN HEXENVERFOLGUNG.
Von JOSEPH HANSEN. München und Leipzig: Oldenbourg,
1900. Pp. xv + 538. M. 10.

THIS volume is a valuable presentation of the dark arts and the persecutions to which persons accused of sorcery and witchcraft were exposed in the Middle Ages. I do not know of any other treatment so thorough and satisfactory. In spite of a style not always clear, the interest is sustained on every page. The author seems to be fully conversant with the sources. He traces the history no farther than the opening years of the Reformation, and omits all reference to Great Britain and Salem.